346 plaza but upon an atrium facing the opposite
358 direction. The change of entrance probably was made more than 50 years ago. At about that time the walls of the church were raised considerably and a row of windows placed near the top of the walls. During the revolution the roof was destroyed when the town was burned and was replaced sometime during the 1920's.

The cost of these changes and repairs, as indicated, is borne by voluntary contributions. The labor is paid for and there is no voluntary labor for the upkeep of church structures and property, although there is considerable voluntary work in connection with the ceremonials and the care of the altars and images. In the case of small improvements, the priest asks for donations of some 10 centavos, usually making an announcement from the pulpit. For larger and more extensive repairs or improvements, *comisionados* are named by the priest who go from house to house soliciting larger contributions.

A new idea was introduced, however, by the
358 priest who left Cherán in 1940, an idea which has had interesting economic repercussions. With the completion of the reroofing of the church, many other necessary improvements still remained. With some funds at his disposal, the priest succeeded in rebuilding the pulpit. The priest then announced an inaugural ceremony and issued invitations to become godparents of the pulpit. The invitations were written or printed and stated that the persons were being invited as honorable persons who led good lives. Acceptance involved a payment of not less than 1 peso nor more than 2 pesos. Practically all those invited accepted the invitation. The priest had prepared a large quantity
454 of pottery banks in the shape of pigs, made of
358 the attractive Black ware of Quiroga and Santa Fe. At the inauguration, the priest announced that additional improvements were being planned and that each person should take one of the banks and put a 20-centavo piece in it every 15 or 30 days. Moreover, the person who first
[554] "fattened" his pig, that is, filled it with 20-centavo pieces, would be put in a position of especial sanctity. With this incentive, many people filled their banks rapidly in order to be the first and even those who did it more slowly

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
[p1189] Sierra Tarascans

454 accumulated a substantial contribution without
358 feeling the drain on their finances. In this way the priest accumulated enough money to rebuild the altar and the choir loft as well as make other improvements.

454 This procedure would have amounted to little more than a clever money-making scheme had not the priest projected it much more deeply into Cherán life. At the same time he gave the pig banks to the adults, he gave smaller banks to all the children. The children he instructed, not to save money for the church, as one might expect, but to accumulate their centavos so that when a fiesta came along they would have money to buy what they wanted and have a good time. The result of this procedure was that today the majority of Cherán residents, both adults and children, each has his bank, in which he accumulates small change, and the habit of saving, usually for some specific end, has become quite common in the town. A
[323] regular part of the pottery stocks brought to
[532] Cherán at fiestas are pottery banks, now made not only in the shape of pigs but in the shape of many other animals, with a frequent touch of the fantasy and caricature which characterize Tarascan modeled pottery.[23]

THE PRIEST AND THE CHURCH ORGANIZATION

793 The priest, of course, is appointed by the Bishop in Zamora. At the time the study began, the resident priest had been some years in Cherán and evidently was popular and well-liked. Shortly afterward he was transferred to another parish, and considerable efforts were made to persuade the Bishop to change his mind about the appointment. A petition was also circulated and taken to the Bishop. Considerable feeling was generated by the Bishop's adamant stand on the matter, and for several weeks no request was made for a new priest in hopes of getting a return of the former priest. When the old priest returned for a visit and to settle some business affairs, the entrance to the residence was ornamented with flowers and pine

[177] [23] The pig bank, as is well known, was introduced to Mexico by the wife of the late Ambassador Morrow. Those interested in making anthropology a predictive science might well be somewhat nonplussed by the devious, even fantastic, route by which the pig bank and the savings idea were transmitted to Cherán and became a part of Cherán culture.